

A
S E R M O N

Preached at the

F U N E R A L

O F T H E

Lady Lumley,

A T

Great Bardfield in Essex,
September 20. 1692.

By THOMAS PRITCHARD, M. A. and late
Rector of *West-Tilbury in Essex.*

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SEYMOUR

Printed at the

GENERAL

OF THE

Lady Lumley.

Great Portland Street in Essex,
London, 1893.

Thomas F. Seymour, M.A. and late
Rector of Westbury in Essex.

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To the Right Worshipful

Sir MARTIN LUMLEY, Bar^r.

SIR,

TH^O I am very well satisfied that the Author of this Discourse never design'd it for the Press, yet his giving it to Mr. Lumley a little before his Death, in my presence, to be dispos'd of at his Pleasure, imply'd a tacite Consent at least to the Publication of it. There are indeed, in my Opinion, Two Reasons why this Discourse might not have been Publish'd, one is because it doth not answer the Character of the Author, the other is because it does not fully come up to the Character of the excellent Lady Lumley; but the Suddenness of its Composure, and the great Indisposition of the Author, at that time, maybe a sufficient Answer to both these Reasons.

It is not altogether unknown, to you Sir, how intimate an Acquaintance, and how dear a Friend of mine Mr. Pritchard was, nor am I ignorant of those extraordinary Civilities you was pleased to show him whilst he lived in your Family; I think myself therefore obliged, both in Justice to my Friend, and in Gratitude to you, to take this Opportunity of making a publick Acknowledgment of your great Kindness to him, which he himself, (if please God he had lived,) would have done in a much better manner.

And now, Sir, I am speaking of his Obligations to your Family, I should be in the highest Degree ungrateful, did I not most thankfully acknowledg the particular and unusual Respect and Kindness, which that obliging Gentleman Mr. Lumley [your Son] express'd to him upon all occasions: I have often

The Dedication.

heard him speak of it with great Pleasure, and bless God for it; and I am perswaded, he esteemed his Conversation and Friendship as the greatest Happiness of his Life.

I shall not here pretend to give the Character of my Friend to you, Sir, who knew him so well, and valued him so much; your Esteem of him, and great Respect to him, is a sufficient Recommendation of him to the World.

I shall only therefore ask leave to acquaint you, that I have often heard him, with great Concern, lament the Loss of your excellent Lady, who was a Person of that exemplary Piety, strict Vertue, and undoubted Charity; she was so discret and ingenious, so affable and courteous, so free from Pride, [a Vice which renders Greatness contemptible], so kind and useful, even to the meanest Persons; in short, she was so universally qualified, both as a Christian, and as a Person of Quality, that she exceeded most, and was equalled but by few of her Sex.

But I beg your Pardon, Sir, for presuming thus to Characterize your Lady, for I have done it so faintly and imperfectly, that what the Queen of Sheba said of Solomon's Wisdom, may be said here also; The report is true, but the half of it hath not been told us.

That God Almighty would sanctifie this great Loss to you and your Family, and Bless both you and them with Health and Happiness here, and eternal Bliss and Glory hereafter, is the Prayer of,

S I R,

Your most Obliged

Humble Servant,

T. P.

A

Funeral Sermon.

Heb. ix. 27.

----But after this the Judgment.

Mr Neville:
Dr Sherlock:
Mr Wright:
Mr Wharton.

TH E Minds of men are then generally most serious and composed, when they have before them a fresh instance of mortality : a Discourse therefore of a Subject in which all men are so nearly concerned, as that of a Future Judgment which is to follow after Death, cannot be improper or unseasonable at such a Solemnity as this; 'tis this which maketh Death so terrible, and *that the King of terrors*, so truly applicable to it ; Death indeed tho there were nothing after it was to be dreaded upon the account of those Pains and Agonies that attend it, which questionless are very grievous to be undergone, which we cannot but shrink and tremble at the

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thoughts

thoughts of; but that which maketh it much more to be dreaded, is reconsideration of that strict and impartial Judgment which we are just then going to make, then must we immediately appear before Christ's Tribunal; what can more startle, amaze, or affright us than this? Necessary it is that we should be reminded of that which is the most serious and weighty matter and of greatest concernment to us, and which, if so thought on as it ought, may curb and restrain us from Sin and excite us to the strictest Holiness of life; there cannot sure be a more effectual or prevailing Motive to a holy life, than a frequent and serious consideration of a Judgment to come; who would venture to commit any unlawful or sinful action, tho in the most secret Recesses or private Retirements, if he remembers that no Locks or Bolts are able to shelter him from the all-seeing eye of Heaven, who beholds us as plainly through the narrowest chinks as upon the house top? For unto him all things are naked and open, and what he observeth us now to do with so much secrecy, he will assuredly bring us into Judgment for: what a reverential awe and dread would such Meditations as these beget in us? how would they check our most vicious Inclinations, and enable us to withstand and resist all the Temptations and Allurements, which our most Spitefull Adversaries could invent to intice and draw us to Sin? That which made the Primitive Christians lead

lead such holy, strict, and pure Lives, for which they are worthily renowned to this day, was a general and strong Opinion they held that the day of Judgment was nigh at hand; and with this caution and restraint it is that Solomon gave such a large Grant, which he thought was sufficient to keep men within due bounds of Moderation, *Eccles. 11.9. rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and the sight of thine eyes; but know thou that for all these things God will bring thee into Judgment; As if he had said, be sure thou always keep the Fear of God in thine heart, and remember his everlasting Judgment, not to indulge thyself in evil, or to use any excess in that which is of it self good and lawful; for God will bring every work into Judgment with every secret thing, whether it be good or bad. Since then the beleif of an After-Reckoning is so powerful a Perswasive to a holy life, we may justly wonder, that men who profess to believe it should live so wickedly as generally they do, and take so little care for that account which they certainly must, and we know not how soon may, make, For 'tis appointed, &c.*

This is the irrevivable and unalterable Decree of Heaven, that all men sooner or later shall dye; tho some may live long, yet they must see the Grave, they must go down to the Chambers of Death, the place appointed for all living. We need not a Monitor as Historians tell us the *Macedonian* Monarch had,

to remind us of our Mortality; the Death of our Friends and Relations sufficiently informs us, who are of the same make with them, how frail and uncertain our own Condition is; but if this were all, if we were only to die; were our Bodies to lie rotting in our Graves for ever, and our Souls to vanish into the soft Air; were these two never to be united together again, then surely the Thoughts of Death would not be so dreadful and astonishing as they are. To him indeed that liveth at rest in his Possessions, unto the Man that hath nothing to vex or trouble him, who enjoys the World at will, and hath all things that his heart can either wish or desire, the remembrance of Death may be bitter to him, because it depriveth him of all those Enjoyments which he has here possession of; but to him that is poor and in want, to him that is in misery and distress, to him that is perplexed with sore and bitter pains, or tormented with lingering diseases, what could be more acceptable than Death? What more grateful to a weary Traveller, than Rest? What would one weary of this life, because of the pains and aches he endureth in it, more earnestly wish for, or greedily long after, than to find the Grave, where he might repose himself, and be free from those Calamities and Afflictions which he suffered in this Life. But, alas, this is not all, Death is but a passage into another Life; that divorce and separation

paration which it maketh between the Body and the Soul, must not be for ever; our Souls are Immortal, and must endure for ever, and our Bodies also; tho they be turned into Dust, from whence they were at first taken, yet shall by the same Almighty Power, which at first made them, be raised and joined to the same Soul, and be made Partakers with it, according to our demeanour here, either of Bliss or Misery: And this is it which maketh the Thoughts of Death so dreadful and amazing; this is it which maketh Men, tho weary of life, yet afraid to die, *viz.* an Apprehension of a future Judgment: the Thoughts of that strict Account which we must then make, before a most just and upright Judge, maketh us like *Felix*, conscious to our selves how we have lived here, to quake and tremble; this sure is enough to quash and damp the courage of the most resolute and undaunted Sinner, because after Death, they do not utterly cease to be; *but after this*, that is, after the Dissolution of our Bodies, follows Judgment, *it being appointed for all men, &c.*

In Treating of which Words, I shall speak to these following Particulars.

- I. The certainty of what is here asserted, a Future Judgment.
- II. The Persons who must come to Judgment.
- III. The Practical Inferences deducible from hence.

First,

First, The certainty of what is asserted, &c. which I shall endeavour to evince from these Three Heads.

1. From the universal Consent of all Mankind.
2. From our own Consciences.
3. From the Justice of God.

First, From the universal Consent of all Mankind.

The very Heathens themselves, tho guided by no other than the obscure and glimering light of Nature, did own and profess this Truth, that there should be another Life after this; in which Men, according as they have demeaned themselves here, should be rewarded or punished. From this Belief arose those Fictions of the *Elysian* Fields, where they supposed all good and virtuous Men to enjoy all manner of Happiness; whereas wicked Men, they believed, were thrust into infernal Regions, into Prisons and dark Caverns, where they underwent Punishments answerable to their Crimes, and while they continued in a steadfast and firm Belief of a Future Judgment, they lived well and vertuously; but when thro the Corruption of the times, this Truth began to be doubted of, then did all manner of Sin and Iniquity abound amongst them: so powerful a Motive is the Belief of a Judgment to come, to restrain Men from Sin, and to engage them to Virtue and Holiness; so generally was this Opinion received in the World, that when *S. Paul* Preached of it at *Athens*, there were none that denied it. *Acts* 17. 31. God hath appointed

appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. When he spake of a Resurrection, this was such a new and unheard of Doctrine, that some of them, the *Epicureans* especially, who had addicted themselves to sensual Delights and corporeal Pleasures, whose Interest it was that there should be none, mock'd and derided him; but that of a Judgment to come, all readily owned and acknowledged. Thus have Men in all Ages, of all Sects, how different soever their Opinions were in other matters, consented and agreed in this, tho' what it was that did induce them to be so unanimous in this particular, is not so easie to determine: there are Two Reasons commonly given of it, either some certain Principles of Reason, which are common to all Men, or else Divine Revelation; which soever of these two it was is not material to our present Purpose; for the Inference will be good, that Men must be judged after Death, because all Men do believe and expect it.

2. From our own Consciences. If we will but descend into our selves, and consider our own Frame and Constitution, we cannot be ignorant hereof, our Consciences plainly bear witness hereto; while we continue in the Practice of things honest and comely, while we lead our lives according to God's Com-

Commands, they do not only approve, but also highly commend this, our good Conversation, and beget within us a complacency and delight, an inward joy and contentment of Mind; but when we do things contrary to God's Laws, when we commit any gross or foul Sin, does not only disallow, but also accuses and condemns us for them, troubleth and affrighteth us with thoughts of some Judgment which will fall upon us, if not in this, yet in another life. From whence else proceeds that exultancy and chearfulness of Spirit, that inward complacency of Mind, we find upon any good and virtuous Actions, which perhaps is not like to be known or believed in the World, and by which we can foresee no temporal Advantage, nay for which 'tis likely we may lose all things in this World, Friends, Estate and Life itself? And whence, on the other side, should our Hearts smite and accuse us, condemn and disquiet us, upon any base or vicious Action, tho contrived and executed with never so much Darkness and Secrecy which none can betray, because none know it but our selves, or if they should, perhaps such are the circumstances of our outward Condition, that we are out of the reach, or above the cognizance of Humane Laws, for which perhaps we may be assured of applause and encouragement in the World? Now from whence could these things proceed, but from the hopes and fears
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of the Rewards and Punishments of another Life, so firmly rooted in our Natures, upon the Sense of our guilt or innocence, so that as we would not lose the one, so we cannot, by all our Art and Industry, by all our outward Gaiety and Jolity, prevent the other. Thus do our Consciences teach us, that after Death we must be judged.

3. From the Justice of God, This is an Attribute so essential to the Divinity, that we may as well deny him to be God, as to be Just. Now this requireth, that every man should have according to his Works, that the godly should be Rewarded, and the wicked Punished; but here we see, it often cometh to pass, that the worst men are in the best Circumstances and Conditions, they that do wickedly thrive and prosper. Rewards and Punishments, are not exactly proportioned to Mens good and evil Actions in this life; *but all things come alike to all, there is one event to the righteous and is the wicked, to the clean and the unclean, to him that sacrificeth, and to him that sacrificeth not; as is the good, so the sinner, and he that sweareth, as he that sweareth not.* However things are carried now, the Judge of all the Earth will do right, he will reward the righteous, and punish the wicked; when we therefore see, that the distribution of humane Affairs in this life, hath very little appearance of that impartial Ju-

Justice which God will exercise towards the children of men, what can we conclude, but that he hath appointed another time and Place, wherein he will judge the World in Righteousness. 'Tis true indeed, God doth sometimes inflict remarkable Judgments upon some notorious Offenders here in this life, sometimes for their own amendment, that they may escape the wrath to come, sometimes for examples to others, that they may see it and fear, and remember that the Most High ruleth among the children of men: but still the full execution of his Justice, is reserved to another life; and there we must expect he will bring every work into Judgment; the more unequally things are carried on in this World, the greater certainty there is of Judgment in another; for it cannot be, but that a just God will reward Virtue, and punish Vice; which, because he doth not always do here, he will most certainly do hereafter. Thus, for the full and clear Manifestation of God's Justice, there must necessarily be another Judgment, that good Men may be rewarded, and wicked Men receive condign punishment; that they who have their good things in this life, may be tormented; and they who have received their evil things comforted, and be recompensed for all the evils they have suffered in this life.

II. The Persons that must come to Judgment. And they are all Mankind; the Text tells us that all shall die, and all shall come to Judgment; for to those to whom Death is appointed, Judgment is appointed also, as it is appointed to all men. And we are very one of us, who are now alive, and must ere long descend into our Graves; we the very same Persons, shall be raised again and brought to Judgment; the same Almighty Power that first gave us a Being, when before we were not, is also able to raise us out of our Graves; we all every one of us, must undergo this Judgment, none shall be exempted, no order or degree of Men excepted; high and low, rich and poor, noble and ignoble, Kings and Emperours, as well as Subjects, they whose Greatness exempts them from being liable to any humane Judicature, being God's Vicegerents here on Earth, must yet render account of their Actions to him who is the great King of all the Earth, all of what degree or quality soever, must come to Judgment, as S. John foresaw in a Night Vision; *I saw the dead, small and great, stand before God*: no man's Honours, Riches, Greatness, or any thing else, can excuse him; Scepters and Thrones cannot exempt Kings, nor Honours and Riches the noble and wealthy, nor Cunning and Strength the Politician and the Souldier, nor Wisdom and Learning the wise and learned, nor Po-

verry the meanest and lowest, but all Orders of Men without any Privilege; any respect of Persons, all and every one must be Judged; and accordingly as they have lived well or ill in this world, must receive their last final Doom and Sentence, either to unspeakable Bliss, or Misery.

III. I come now to shew the Practical Inferences deducible from hence. I shall name but Two.

First, The certainty of that Judgment, which is to follow after Death, should deter and affright us from Sin. We cannot but know if we persist in our evil Courses, it will go very ill with us at the last Day, if we be notoriously negligent of our Duty, and transgress the Laws of God, how can we think on this Judgment without being seized with an hideous dread of coming to so strict a Tryal, of falling under so heavy a Sentence? how should the thoughts of it frighten us from continuing any longer in our Disobedience? Hard as Rocks surely we must be, if such thoughts do not pierce us, do not affect us. This consideration alone, that there is a day coming when the Wrath of God shall be revealed from Heaven, against all ungodliness and unrighteousness of Men, should methinks strike such a dread and horror into us, as to make us start to go on in our wicked Courses: surely his Heart must be wonderfully hardened, who *treasureth up unto himself wrath against*
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the day of *wrath*, and revelation of the righteous judgment of God. If indeed we regard only the present Pleasure which sin promiseth us, it may by its flattering Allurements entice us to the Commission of it; but when we look farther and remember, that we must hereafter be accountable for all the Actions of our life, when we consider what will be the sad Consequences of it; that we must for the short and momentary enjoyments of our sinful Pleasures, for those things which are now passed away as a Shadow, and as a Post that hasteth by, which yielded us in the Fruition of them far less satisfaction than we expected; when we remember this, it will make us flight, and despise; and carefully avoid all sin, which we know in the end will infallibly lead us to eternal Destruction: Whenever therefore we are tempted to any sin, let us meditate upon the last Judgment; let us consider how or what we shall be able to answer God, when he shall judg us for them; what shall we do when he riseth up, and when he visiteth? what shall we answer him, how shall we then be struck dumb and speechless, having nothing to plead in our own behalf? Let us not deceive or flatter our selves, or fondly imagine, that if we be in a retired place, God cannot see our Actions; for tho it is possible we may so closely retire

retire, as that no mortal Eye shall see us, yet we can never escape the Eye of the immortal God, who filling all places with his Presence, observeth what we are doing wherever we be. That God who will be our Judg is ever present with us, beholding us in our greatest Secrecies; and therefore our most secret sins are as well known to him, as our publick ones; there is nothing now covered which shall not then be revealed, neither hid that shall not be known; whatever we have spoken or done in Darkness shall be heard in the light, and that which we have spoken in the Ear in Closets, shall be proclaimed upon the House tops. Since then there is no place where we may sin safely or securely but God will see us, and bring us into Judgment for, how powerful should this be to curb and restrain us from sin.

Secondly, Let the certainty of that Judgment which is to follow after Death prevail with us daily, to take care to make up our Accounts with God, not putting off from one day to another, lest that day of which we are altogether ignorant overtake us before we be aware; and if we seriously consider the uncertainty of it, that will surely most effectually move us to the greatest Care and Vigilance imaginable: what more desperate

Madness or greater Folly can there be, than to neglect or omit a present Opportunity, when we know not whether we shall ever enjoy another; delays are in all cases dangerous, but in none more than this, because that which we hereby hazard is of far greater concern to us than any thing else besides can be; 'tis no less than our eternal Welfare which we by this means venture, that which above all things else we ought to regard and secure: Let us then instantly set about this great and important Business; let us beforehand erect a Tribunal in our own Breasts; let us examine and try our selves, take an impartial Survey of all our Actions; consider them with all those aggravating Circumstances wherewith they were committed; accuse, arraign and condemn our selves for them, and with a truly penitent Heart confess them to Almighty God; unfeignedly bewailing our Mis-carriages, highly displeased with our selves for having so grievously offended so good and gracious a God, humbly imploring his Mercy, beseeching him not to lay these our sins to our charge, not to enter at the last day into Judgment with us for them, but to put them upon the account of the Cross; to accept of that complete Satisfaction which our blessed Redeemer made for the sins of the World, so that our sins may not rise up against

gainst us, and condemn us at that day. And if we live thus in a constant preparation for Judgment we need not fear its sudden coming, but having our Accounts ready, we may joyfully expect the blessed Hope and glorious Appearance of the great God, and our Saviour Jesus Christ, earnestly wishing, and heartily praying for the coming of that Day, in some such earnest and ardent Petition as that of *S. John, Come Lord Jesus, come quickly.*

Tho I have done with the Text, yet I have another Work still to do, which the time requir-eth me to do more briefly than otherwise I ought; the great Worth and Merit, the exemplary virtuous and pious Life of this most worthy Lady, justly challenge an honourable Mention. 'Tis not therefore to comply with custom which hath made it almost necessary on such occasions, as this, to say something of the Party Deceased, but to pay a just and due debt to her Memory, to whom otherwise I should be highly injurious. *Solomon* tells us, *that the memory of the just is blessed;* and *David*, *that the righteous shall be in everlasting remembrance;* their worthy Actions shall be celebrated with never ceasing Praises; their Names, after their departure out of this life, ought to be mentioned with due Respect and Honour, and
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so I doubt not will the Name of this good Lady be; her good Works, her useful and exemplary Life, will immortalize her Memory; none will grudge or scruple to speak well of her who so justly deserved. Her courteous and most obliging Behaviour to all, and Condescension to the poorest and meanest, whom she would not disdain to speak with, and afford them what Help and Relief she could, when they came to her either for themselves, or in the behalf of any sick or indigent Persons; these won her the Affections of all, made her highly esteemed and respected, honoured and beloved by all while she was living, and generally bewailed now dead whose Death is not only a great Loss to all her surviving Relations, but to the whole Neighbourhood, especially to the Poor, : But what is Loss to us, is Gain to her, having reason to hope, that now she is absent from the Body she is present with the Lord; and being freed from the many Miseries and Troubles of this short frail Life, she is inexpressibly Blessed and Happy, for so are all God's faithful Servants said to be; *Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labours.*

I shall not insist upon her Birth and Parentage, which was from an antient and worthy Family,

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nor

nor need I speak of her Education, all those Accomplishments which became her Sex and Quality (which all I believe will acknowledg she had in the greatest Perfection) shew how gentle that was, and what improvement she made of it; none knew better, or more exactly performed, whatever belonged to the Mistress of a Family than she; how neat and curious, and what a particular knack she had in the nobler Parts of Housewifery, I appeal to those who are most competent Judges of it: the endowments of her Mind were not mean and vulgar, but great and noble: she applied herself much to Reading, which she always professed she found great Pleasure and Satisfaction, (it being most suitable to her ingenious Mind) for which she was well qualified, being of a quick and ready Apprehension and solid Judgment; the ingenuity of her Mind discovered itself in her Discourse, and also in her Writing, wherein she did excel; very readily and freely upon all Occasions expressing herself in a Style smooth and elegant, and in very fit and proper Language: consider her in every relation in which she stood, and you shall find her very faithfully and punctually, discreetly and affectionately Discharging herself in every respect; being a faithful and loyal Wife, a most affectionate and indulgent Mother, a kind
and

and gentle Mistress, and a sure and trusty Friend. I can but barely Hint at these Things, and am forced to omit many others which might be mentioned, there being Two Things especially, which I must not pass by, which she was eminent for, and these are,

First, *Her Charity.*

Secondly, *Her exemplary and religious Conversation.*

First, *Her Charity.* She ever had a very tender and compassionate Concern for all that were in any necessitous or distressed Condition, not barely commiserating their hard Fate, and those Miseries and Straits which they struggled with, but giving them such Relief and Succour as their Necessities required, which she did in a very liberal and bountiful Manner, freely and chearfully, and so in a manner most acceptable to God, who is said to love a chearful giver. What S. Paul said of those of *Philippi* and *Thessalonica*, I think may properly be applied to, and said of her, *To her power I have record*; yea and beyond her power she was willing of herself. It was her constant Practise every year, to provide Medicines for the Sick and Poor; which, as occasion offered, she gave to those that

asked them of her, as not a few did. I have often heard her say, how pleasant a thing it was to do Good, and that she should never desire a great Estate but only to enable her to do more good in the World; so very desirous was she to imitate our Saviour in this blessed Work, who as we read of him, *went about doing good, both to the souls and bodies of men.* And how pleasing such Works as these are to God. The Apostle teaches us, when exhorting hereto, he saith, that *with such sacrifices God is well pleased:* he tells us also, that *our reward hereafter shall be proportioned to our degrees of charity, he that soweth sparingly shall reap sparingly, but he that soweth bountifully shall reap bountifully.* Our Saviour tells us, that at the last Day it shall be enquired what works of Charity and Mercy men have done, and answerably thereunto shall they hear one of those Sentences pronounced to them, *come ye blessed, &c.* or *go ye cursed, &c.* Since then Works of Charity are so pleasing to God, and shall be so richly Rewarded by him, what comfortable Hopes may we have of the happy State of this most excellent Lady, who was always forward in Acts of this Nature, as many can Testifie, who have often and largely tasted of her Bounty and Liberality.

Secondly,

Secondly, *Her exemplary and religious Conversation.* She was happily betimes acquainted with the knowledg of God and Religion, fully instructed in the Principles of the Christian Faith, from a Child knowing the Scriptures, which are able to make us wise unto Salvation; and in the following part of her Life, by her constant use of the ordinary Means, she much improved this useful and beneficial Knowledge, being able judiciously to discourse of most Heads of Divinity, and Points of Faith; which by her frequent perusal of such Books as learnedly and solidly treat of them, she became well acquainted with. *Thus growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ,* being sound in the Faith, and ready always to give an answer to every one that asked her a reason of the Hope that was in her with Meekness and Fear. And well knowing the advantages of an early Piety, like a pious and most affectionate Mother, she took great care to have her Son in his younger Years instructed in Religion, whom she herself taught the most necessary and fundamental Points thereof; and the like Care and Pains she did likewise take of her Grandchildren, having instructed them also in the Matters of Religion, as much as their tender Years would.

would admit of; and answerable to this, her knowledge in Religion, was her Practise of Religious Duties; constant she was in the most necessary Duty of Prayer, being sensible what need we have of the Divine Assistance and Favour, which we cannot hope to have unless we frequently and fervently ask it of him: her Private Devotions in her Closet, especially Morning and Evening, she very seldom, I believe I might say never, omitted: conversant she was in reading the Bible, that holy Book, from whence all saving Knowledge is to be learnt: a great Reverence she had for the holy Scriptures, believing them to be of Divine Inspiration, profitable for Doctrine, for Reproof, for Correction, for instruction in Righteousness, which she therefore read with Care and Diligence, with Heed and Attention; she read some part of them every day, as also other good Books, of which she had great choice, and used much: besides these her Private Religious Exercises, she did constantly attend the Prayers of the Family, and did often call upon her Servants to do so too, thinking it not enough to be present herself, unless she endeavoured at least to have them there too, that so not she only but her House might serve the Lord: and as she was thus careful to serve God at home,

home, so was she too in the publick Places of God's Worship; she staid not from Church except Sick-
 ness or some unavoidable Accident prevented, whi-
 ther she went not out of Custom, but Sence of
 Duty, with a desire to be reminded, and stirred
 up, and excited to the Practise of her Duty: she
 did frequently partake of the Sacrament of Christs
 Body and Blood, thinking she could not too often
 comply with the last dying Command of our
 Lord, *do this in remembrance of me*: a great Care
 she always had before her approaching to this Du-
 ty, to prepare herself for it, knowing the great
 Benefit of Receiving worthily, and the great Dan-
 ger of Receiving unworthily; such was her exem-
 plary and religious Conversation, serving God even
 from her Youth in Sincerity and Truth, with a
 perfect Heart and willing Mind, always endea-
 vouring to keep a conscience void of offence both to-
 wards God and Man, performing tho' not an unfin-
 ning, yee a sincere Obedience; such God now
 requieth and will accept of. She did truly and
 sincerely fear God, and such an one Solomon tells
 us deserveth to be praised; *A woman that feareth the
 Lord, she shall be praised.* She did often express
 what a great Care and Concern she had for the
 Salvation of her Soul, and what a miserable Wretch
 she

she should be if she missed of Heaven; and would
 often say, that it was an hard thing to go to Hea-
 ven, *that the gate is strait, and the way narrow*
that leadeth thither: she thought she could never
 do enough to secure her everlasting Happiness.
 This was it which she was most concerned for;
 her Thoughts and Care were chiefly for her eternal
 State; she knew very well that she was but a
 Stranger and Sojourner here, and that she must ere
 long leave this World and die: it was therefore
 the great Business of her Life to prepare for an
 happy Death, and she took the best course for it,
 for undoubtedly the best way to dye well is to
 live well, she had a lingering Illness for some time,
 which might, and I doubt not, did remind her
 of her approaching Dissolution, and put her up-
 on a serious Preparation for it, completing that
 that in her last Sickness which she had begun in her
 Health: tho others were not, yet she seemed to be
 very apprehensive what near approaches she was
 making to the Grave: when she found herself at
 any time fainting, she did with the greatest fer-
 vency and earnestness call upon God to help and
 relieve her, to be merciful to her and receive her
 Soul; such holy and patheticall Ejaculations she
 used as became a dying Person, in a most solemn
 Manner

Manner recommending her Soul into the Hands of God, and begging of him to receive it; which Request we have reason to hope was granted her, and that she is now with God, in those happy Regions above, where is Light, Joy and Peace; where is every thing that can be desired; where she shall feel no more Pain nor Sickness, nor be disturbed in any kind, but enjoy an uninterrupted Rest, and be unspeakably and everlastingly Happy; this is our hope of her. Let us comfort one another herewith, and prepare to follow her.

For it is appointed for us all to dye, and to be judged; none of us can escape either Death or Judgment, both are certain and unavoidable; strict and severe will that Scrutiny be which God will then make; God will then bring to Light the hidden things of Darkness, and will make manifest the Counsels of the Heart: How careful then ought we to be to provide for this dreadful Day which will come, and perhaps sooner than we think for? 'Tis time for us to cast off our Drowsiness and Security, and to look for the coming of our Lord. He hath sufficiently forewarned us that it shall be sudden

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can and unexpected, so that we shall be
 inexcusable if we watch not for it. I shall
 conclude with the Advice of S. Matthew, Be ye
 also ready, for in such an hour as you think not,
 the Son of man cometh.

F I N I S.

